

THE
AMERICAN
SUNDAY SCHOOL MAGAZINE.

AUGUST, 1826.

ADDRESS OF WILLIAM MAXWELL, ESQ.

One of the Managers, at the second anniversary of the American Sunday School Union, on seconding the following resolution offered by the Rev. W. I. Brantly of this city:

Resolved, *That the retrospect of the past year affords the most animating encouragement to the friends of the American Sunday School Union; and that the blessings it has conferred on our country demand a return of the cordial support, and liberal patronage of every christian and patriot.*

On seconding this resolution, Mr. MAXWELL spoke, in substance, as follows:

MR. PRESIDENT, I rise to second the resolution which has just been put into your hand. And in doing so, I must beg leave to say a few words to express my hearty approbation of the sentiment which it contains.

Yes, Mr. President, I do think that "the retrospect of the past year," presented to us in the report which we have heard, is most cheering to all the friends of the society; and demonstrates, indeed, that the American Sunday School Union has a fair claim to the cordial support, and liberal aid of every christian and patriot in our land. For, what, sir, has the Society been doing all this time? Why, sir, it has been forming, and combining, and inspiring those excellent and invaluable institutions, the sabbath schools, in all parts of our country.

Vol. III.—F f

And need I say any thing in praise of those sabbath schools, whose merit is acknowledged in all our hearts? Sir, I believe I may say with the general allowance of all in this presence, that they are the greatest, or if not the greatest, at least the most interesting, of all the charities that adorn the age in which we live. And they have indeed conferred the most important benefits upon the whole country. For, in the first place, they have communicated instruction, in the elements of knowledge at least, to hundreds and thousands who would never have received it without their aid.— And who can estimate the value of this service? Sir, I need not insist, in this place, upon the importance of education. We all know and feel, that in our country especially, under that free form of government which we enjoy, it is great and indispensable. We cannot, and we do not expect that the human marble, (to borrow the figure of the old philosopher,) is to leap out upon us, self-formed, and self-wrought, from the quarry. But it requires, we know, sir, the force and art of the chisel, to fashion it into all those shapes of grace and beauty which it ought to wear. And who so fit, I would ask, for this

work, as the good and fair sculptors of these schools? And we see, sir, what specimens they have given us of their skill. And we cannot doubt, I think, after what we have witnessed, that they have prepared and polished a thousand statues for their niches in society, that would otherwise have been left lying in rude and graceless blocks about us—painful to all our eyes and hearts. And they have been the more successful in their toils, I must remark, because they have turned their attention particularly to the young, to little children in the very bud of life. For we all remember, sir, those old familiar lines which we learned when we were in schools ourselves, (though not in sabbath schools which came in later)—

*'Tis Education forms the common mind:
Just as the twig is bent the tree's inclined.*

Sir, this is truth as well as poetry. And the sabbath school teachers have therefore very wisely, as well as most amiably, taken these young and tender twigs, and with their kind and fair hands bent them in the right way, and taught them how to shoot. And we cannot doubt that we shall see them by and by springing up into trees, adorning all the walks of life, and planted too, many of them, in the courts of the Lord, showing their green and lively leaves upon them, and bringing forth their fruit, their fine and fragrant fruit, even in old age.

And this reminds me, sir, to remark, that it is the great and peculiar merit of these sabbath schools, that they attend particularly to the *moral and religious* education of the children. In truth it is this feature in them, I confess, that gives them almost all their worth and beauty in my eyes.—Yes, sir, the kind and amiable teachers of these schools do not satisfy their benevolence by merely teaching their pupils the principles of human knowledge; but they endeavour, we see, as far as possible, to instruct them in the rudiments of religion, and to *train them up in the nurture and admonition of the Lord*. And surely this is a noble service which they are performing. For, sir, with our eyes open upon our bibles, and upon the world around us, we cannot doubt, for a sin-

gle moment, I suppose, that little children are involved with us in the ruin of the fall. And they are also, most happily indeed, interested with us in that dispensation of mercy which has been provided to raise us up again from that fall. And our Saviour, I think, sir, has taught us this delightful and consoling truth, in so many words, with his own lips. For you remember, sir, I dare say, that most beautiful and touching incident in his life, how when he was one day standing there with his disciples, and teaching the people about him, and perhaps had just been healing some of them, "and they brought young children to him, that he should touch them, and his disciples," (not knowing what they were about,) "rebuked those that brought them," and would have put them back. "But when Jesus saw it he was much displeased, and said unto them, *suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God.*" And then, sir, you remember how "he took them up in his arms, and put his hands upon them," upon their little heads, "and blessed them." The kingdom of God then, sir, you see, or the dispensation of the gospel, is to be brought home to little children, as well as to grown persons. And it is obviously most right and necessary, that we should instruct them at once in the principles of our religion, and initiate them as soon as possible into all the mysteries of our christian faith. But how now do we discharge this duty to them? Why we bring them to church with us perhaps; but what do they hear from our pulpits that can inform and interest their infant minds? And what can they carry away with them from the grave and learned discourses of our doctors, that have only put them very quietly to sleep? Obviously little or nothing at all. And how must it fare with them then, or at least with the great many of them who have not a pious mother, or some good old grandmother Lois, to teach them the scriptures at home? But here the heaven-appointed teachers of these schools step in to their rescue, like spirits from another world, *sent forth to minister to them who shall be the*

heirs of salvation among them. And they bring down, sir, the high and pure philosophy of our religion from the clouds, to mix with their young pupils, and talk with them in their own artless style. They bring our christianity home to them, to their "business and bosoms," as it were; and they recommend their lessons by all those words, and looks, and acts of kindness that endear them to those young and tender hearts. And in this way, sir, with the blessing of God upon their pious labours, we cannot doubt that they have been made the honoured and happy instruments of bringing many of these children into the bosom of the church. The report which we have heard this evening, tells us of more than five hundred, (to say nothing of the teachers themselves,) brought home in this way during the last year—joyful news indeed! And many have gone before them, and many will come after them; and in that day of revelation when the curtain that separates the invisible world from our view shall be raised, they shall see the fruits of their labours, *and having turned many to righteousness, shall shine as the stars forever and ever.*

And now, Mr. President, with such facts before us, I do think indeed, that we may well say, in the language of this resolution, "that the blessings which the Society has conferred upon our country" (and I have not told you the half of them,) "demand a return of the cordial support, and liberal patronage of every christian and patriot" in our land. I rejoice, therefore, with all my heart, to observe the interest which this good cause is, more and more, exciting in all parts of our country. I rejoice to hear from the report, that the sister states of the north and south are all uniting their hands, (like the fabled graces of old,) in this benevolent and patriotic engagement; and that teachers and scholars are every where coming out from the world, and falling into the ranks of this Union. And I rejoice especially, sir, to see from the spectacle before me, that the inhabitants of this fair city have a just sense of the merit of an institution that reflects, indeed, I must be allowed to

say, a truer and purer lustre upon its name, than all those marble domes that beam so brightly upon our eyes. They, sir, fine and splendid as they are, shall pass away, and perish at last, if not before, with the earth which they embellish; but this Society, sir, or the fruits of its benevolence at least, embalmed and hallowed by the prayers and blessings of all our grateful and admiring hearts, shall endure forever.

BY-LAWS

Of the Board of Managers of the American Sunday School Union.

ARTICLE I.

The managers, at their first meeting after the annual meeting of the society, or as soon thereafter as possible, shall elect the officers of the society, and appoint two members, who with the President or acting Vice President, shall be a committee of nomination, who shall nominate the following standing committees.

1st. COMMITTEE OF PUBLICATION, consisting of five persons representing at least three different denominations of Christians.

2d. COMMITTEE OF WAYS AND MEANS, consisting of five members.

3d. COMMITTEE OF MISSIONS, consisting of six members.

4th. COMMITTEE OF ACCOUNTS, consisting of two members.

5th. COMMITTEE ON THE BUILDING, consisting of five members.

6th. COMMITTEE ON THE ANNIVERSARY, consisting of three members.

7th. COMMITTEE OF BIBLE CLASSES, consisting of five members.

8th. COMMITTEE OF PURCHASES, consisting of two members.

ARTICLE II.

The committee of publication to be elected by ballot, and the other committees elected by a vote of the board; a meeting of which shall be called at an early period by the committee of nomination.

ARTICLE III.

Each of the standing committees shall keep fair minutes of their proceedings, and report at the stated meetings of the board in writing, and make a full annual report in writing

to the board at their first meeting in the month of May.

A member of any committee, who shall be absent from four successive meetings of the same, shall be reported by the chairman to the board, and shall be no longer a member of that committee, but he may be re-appointed by the board on giving an excuse satisfactory to them.

If any committee fail to make a report to the board for three successive stated meetings, the board shall proceed to appoint a new committee in its place.

ARTICLE IV.

The board shall meet on the second Tuesday in each month, and may adjourn from time to time. All meetings of the board to be opened with prayer.

The accounts of the society shall be closed on the 30th of April in each year.

ARTICLE V.

DUTIES OF OFFICERS.

1. *President.*—It shall be the duty of the President, or in his absence of the Vice President first on the list then present, or of a chairman pro tempore, to preside at all meetings of the board; to enforce the by-laws, preserve order, decide on all questions of order without debate, subject to an appeal to the board by any two members, to give a casting vote when the board is equally divided; to call special meetings of the board at the written request of four managers, of which meeting at least two days notice shall be given in two of the daily papers published in this city.

ARTICLE VI.

2. *Treasurer.*—It shall be the duty of the Treasurer to receive and hold the moneys, obligations, and evidences of debts or stock belonging to the society; to pay all orders which shall have been approved by the board and signed by the presiding officer for the time being, and countersigned by the recording secretary; he shall open an account in his books, with each item of receipt and expenditure, as has been usually stated in the annual reports, also an account with each missionary, and

such other accounts as shall exhibit a true statement of the receipts and expenditures, the cash, property, and effects of the society, and the books shall be open to the inspection of any two members of the board. He shall present at each stated meeting of the board, a statement of the receipts and expenditures for the preceding month, and prepare annually an account of the receipts and expenditures, which shall be examined and audited by the committee of accounts to be presented to the society at the annual meeting in May.

It shall also be his duty to pay the drafts of the chairman of the committee of missions out of the missionary fund.

He shall give a bond with security in the penal sum of five thousand dollars for the faithful performance of his duties.

The accounts of the missionary fund, and general fund to be kept in separate books, and a particular list of all moneys received by the Treasurer shall be furnished to the editor of the Magazine on the 20th day of every month; and he shall also keep a correct list of life and annual contributors to the society, and make collections of the same.

The Treasurer shall keep his accounts in the bank of the United States, in his name as Treasurer of the American Sunday School Union.

ARTICLE VII.

3. *Corresponding Secretary.*—It shall be the duty of the Corresponding Secretary to conduct the correspondence of the society, to record in a book copies of his communications, to file all letters received by him, to receive all moneys paid by auxiliary societies as initiation fees, and pay the same to the treasurer on, or before the 19th day of each month, to keep a correct list of all the auxiliaries, and make an annual report in writing to be presented to the board at their first meeting in May.

ARTICLE VIII.

4. *Recording Secretary.*—It shall be the duty of the Recording Secretary to keep regular and fair minutes of the proceedings of the board of Man-

agers in a book for that purpose, and when the same shall be approved, to transcribe them in a record book. He shall keep the minutes of the meetings of the society in a separate book and attest all records of the board or society by his signature. He shall preserve the records and other papers of the society committed to him, and notify members of the board of their election and of the time and place of their meeting; and prepare a docket of the business for each meeting of the board for the presiding officer.

COMMITTEES.

ARTICLE IX.

1. *Committee of Publication.*—It shall be the duty of this committee to publish such works as they may deem proper, to make contracts with mechanics for this purpose, and employ such assistance, not otherwise provided for, as may be necessary for the transaction of the business of the institution; to superintend the book store established by the society, and other agencies for the sale of books, and they shall have the general superintendence of the affairs of the society, so far as regards the publication and distribution of books. They may make donations according to the exigencies of the case not exceeding in any one instance ten dollars.

ARTICLE X.

2. *Committee of Ways and Means.*—It shall be the duty of this committee to devise and as far as practicable execute with the consent of the board, plans for increasing the funds of the Union, and generally to direct the labours of the *General Agent*.

ARTICLE XI.

3. *Committee of Missions.*—This committee shall appoint from time to time suitable persons for sunday school missionaries, to be commissioned by the board, to visit sunday schools, and establish new ones, organise Sunday School Unions, and promote the objects of this institution. The committee shall designate their fields of labour, fix their compensation, and have the general charge of this department of business.

ARTICLE XII.

4. *Committee of Accounts.*—To this committee all bills and accounts shall be referred for examination and correction, previous to their being submitted to the board; they shall examine and attend to the accounts of the society generally, and shall examine and audit the treasurer's accounts, annually on the 1st day of May.

ARTICLE XIII.

5. *Committee of Purchases.*—This committee shall be specially charged with purchasing all the paper required by the society, and shall see that the stock is always ample so far as the funds will admit.

They shall also attend to the purchase of such other articles as the board may direct.

ARTICLE XIV.

6. *Committee of Bible Classes.*—It shall be the duty of this committee to devise plans for retaining the elder sunday school scholars under the influence of the gospel.

ARTICLE XV.

7. *Committee on the Building.*—This committee shall have charge of the house or buildings owned or occupied by the society, and shall attend to such other business as may be referred to them by the board.

ARTICLE XVI.

8. *Committee on the Anniversary.*—It shall be the duty of this committee to provide a place to hold the annual meetings of the society, to invite persons to address the meeting on that occasion, and to make all arrangements for celebrating the anniversary of the society.

ARTICLE XVII.

Editor.—The editor of the "American Sunday School Magazine" and "Youth's Friend," shall be intrusted with the entire control of those publications as it respects the preparation of original, and the selection of other matter for their pages; the committee of publication, however, to have the right of suppressing any articles which may appear to a majority of them, objectionable in their nature, or in their bearing on the interests of the society.

ARTICLE XVIII.

Agent.—The managers shall annually elect a suitable person to have charge of the society's book store, who shall be governed by the following rules, and perform the duties herein prescribed.

1st. His time shall be entirely devoted to the service of the society, and he shall personally or by substitute give attendance in the book store from sunrise to 8 o'clock P. M. every day, Sundays excepted.

2d. He shall receive, take charge of, and keep a correct account of all the society's stock of books and other works kept for sale, stereotype plates, and paper, and whatever may from time to time be added thereto, and on the last day of April, in each year, render a full and complete account of stock remaining on hand, and debts due from and to the society for, or on account of sales, or purchases of books.

3d. He shall keep a proper set of account books adapted to the business of the book store, and make all debits and credits in them in such a manner as shall most clearly and correctly exhibit the state of the society's accounts, and keep correct lists of the life and annual members of the society as furnished by the treasurer, and subscribers to the American Sunday School Magazine and Youth's Friend; the committee of accounts shall aid, advise and direct the agent in this department of his duties, and examine the accounts and report to the board on the subject once every three months.

4th. He shall execute all orders for books on the receipt of the money, and when credit is asked shall submit the application in writing in a book to be kept for that purpose to the committee of publication.

5th. He shall open an account in the Schuylkill Bank, and deposit in his name as agent of the American Sunday School Union, all money received by him in his official capacity, and pay the same to the treasurer of the society on the 19th day of every month.

6th. He shall lay all letters and communications received by him re-

lating to the business of the institution before the committee of publication at each meeting, having previously endorsed on them the date of their reception, and stated the disposition he has made of the business upon which they treat.

7th. He shall report to the committee of publication at each meeting the titles of the books and publications of which there are at the time not more than five hundred copies on hand, and shall deliver the books in sheets to the binders as may be needed.

8th. The agent shall give a bond with security in the penal sum of four thousand dollars, for the faithful performance of his duties.

9th. He shall purchase such books as the committee of publication shall direct, and all purchases and sales made by him, shall be for the exclusive account and benefit of the society.

10th. The agent shall perform the duties of his office in the manner directed by the committee of publication, except so far as is otherwise provided in the by-laws or by resolutions of the board.

11th. The agent shall pay all incidental expenses of the book store from the general fund of the society, and render his account to the committee of accounts monthly, not to exceed in any month seventy-five dollars.

ARTICLE XIX.

General Agent.—It shall be the duty of the general agent to labour in this city and elsewhere under the direction of the committee of ways and means, to procure life and annual subscribers to the Union, and donations in money, and also subscribers to the Magazine, to visit and address sunday schools, and associations of sunday school teachers, to establish sunday schools and form auxiliaries to the American Sunday School Union, to correspond as far as time and circumstances will allow, with persons friendly to the sunday school cause in all parts of the United States, and to visit the principal cities and towns, and do whatever else the committee or board may direct for

the purpose of increasing the funds of the society, and report monthly to the committee of ways and means.

ARTICLE XX.

Members and Auxiliaries.—Each member of the society shall receive the American Sunday School Magazine, without charge, and be privileged to purchase the Union's books at twenty-five per cent. discount from the catalogue prices. Each auxiliary society shall send a written or printed report of the progress and state of the school or schools under its care to the corresponding secretary in time to reach him by the 15th day of April in each year.

ARTICLE XXI.

Order of Business.—The following shall be the order of business at the stated meetings of the board.

- 1st. Prayer.
- 2d. Read and correct minutes of previous meetings.
- 3d. Report of Committee of Publication.
- 4th. Report of Treasurer.
- 5th. Report of Corresponding Secretary.
- 6th. Report of Committee of Ways and Means.
- 7th. Report of Committee of Accounts.
- 8th. Report of Committee of Missions.
- 9th. Report of Committee of Bible Classes.
- 10th. Report of Committee on Building.
- 11th. Report of Committee on the Anniversary.
- 12th. Report of Committee of Purchases.
- 13th. Reports of Special Committees.
- 14th. New Business.

STRICTURES ON THE STATE OF SACRED MUSIC IN THE UNITED STATES OF AMERICA.

The Editor of the "Troy Review and Musical Repository," introduces an article on this subject with the following remarks:

The piece exhibits a faithful picture of the state of the art, not only in New England, where it was writ-

ten, but also in this and other states, and much of it is emphatically true to nature when applied to our large cities. It is somewhat encouraging to see, that, in many respects, a reformation has commenced and made some progress within a few years; but it is easy to perceive, that, at the present rate of improvement, some generations must pass away before the art will be placed on that footing which its importance demands. Indeed we may well despair of its ever being done, unless the organization of a professional corps clothed with proper influence and authority can be accomplished, or unless a school for the instruction of teachers, or professorships for the instruction of theological students can be established. *One thing is certain, deterioration instead of improvement, will always take place, wherever clergymen are indifferent to the subject, and we think the story of the New England clergyman's inability to preach after such singing, might afford a useful hint both to clergy and people.*

In the present state of things, he who is successful in acquiring a fine taste, and a nice ear, has no great occasion to congratulate himself on his acquisition, *as he is evidently qualified for suffering rather than enjoyment, unless, as he is in duty bound, he can derive a paramount pleasure in strong and successful endeavours to improve the state of the art, and exalt the public taste.*

In speaking of the duties of clergymen in relation to this subject, which we wish to do with due tenderness and deference, we do not consider their duty to be accomplished when they have learned to sing well themselves, and to judge of the performance of others. The officiating clergyman ought not only to know when he gives a choir a hard task to perform, and to know whether those members are present who are capable of performing it well, *but his selections ought to be made with due reference to the poetical merit of the psalm or hymn, to be sung.* This cannot be done, unless he should have been somewhat instructed in the nature of poetry in general, and of lyric poetry in particular. The faculty of dis-

crimination in the clergy seems the more necessary, as the present chaotic compilations of unpoetical hymns and psalms present, on the whole, more of trash than of matter suited to lyrical purposes; and we are happy to observe the taste manifested, on this subject, by some clergymen who are convinced of this fact.

It might not here be inappropriate to quote an observation or two from Martin Luther, published in his 'Table Talk.'

"Music is one of the fairest and most glorious gifts of God, to which Satan is a bitter enemy,—therewith many tribulations and evil cogitations are hunted away." "Neither should we ordain young fellows to the office of preaching except before they have been well exercised and practised in the school of music. Music is a fair gift of God, and near allied unto Divinitie."

The passages printed in Italics were thus marked by a friend, who desires the reader to refer to Scripture references which he has added at the close of the article.

There is nothing more common, than the existence of serious evils in society, for a long course of time, without any judicious and energetic effort being made to remove them. *Men become accustomed to such evils, and thus make themselves indolently quiet in the endurance of them, and because they have been of long standing, and also seem great, as well as old, they fold their arms, with the conclusion that it is useless to attempt their removal.* These remarks have an illustration in the state of Sacred Music in many parts of our country.

It is a very prevalent sentiment, that sacred music is an important part of religious worship, and that it may be useful in aiding the devotions of the sanctuary. *It is professedly supported by the congregations of our country.* And it is a pleasant fact, and would be yet more pleasant were it more common, that the sacred music of some congregations, and the occasional performances of some musical societies, in a few

districts, are to be approved, the taste and skill, and character of some few teachers also, and encouragers of this sacred art, deserve commendation. It is much to be wished that this spirit of improvement might prevail to a greater extent than it does.

Respecting the sacred music of *most of our congregations*, however, it may be said, *for it is a fact, that its character is such that it forfeits all right to the name.* Though an exercise is maintained, in the religious services of the sabbath, called *sacred music*, yet were the attendants on them closely to examine and define to themselves *their feelings, as influenced by it, they would probably get clear evidence of its being a useless or worse than useless exercise; not only promoting in them devotional feelings, but often by its harshness and discordancy awaking feelings directly the reverse.*

That such is the case, will appear no mystery when we examine our choirs of singers. *They are generally composed of uncultivated voices; or if some few good ones are found among them, they are generally overborne by a majority which are uncultivated, unfortunately powerful, and harsh.* In the case of some choirs, the difficulty is increased, by the addition of instruments, which are defective, or unskilfully played, or both—and sometimes it appears necessary that the combined strength of a set of instruments, of the smaller class, or the whole power of an organ should be put in requisition, *to drown the din of bad voices and discords.*

The defects of performance in such choirs, are, of course, such as prove themselves *upon the ears and nerves of any man possessed of common taste and sensibility.* Discord; variations in time; want of that quality which is the soul of all music—*expression*, or if it be attempted, the making out of only that, which to people of taste is a burlesque of expression; these and many other defects too numerous to name here, unite to constitute a thorough specimen of confusion, and to banish every thing like sacredness from the exercise.

To these are added a great variety of improper habits of singing, in our choirs, which increase the difficulty. Singers go through with the form of sounding the pitch, but it is generally done with an unmusical burst of voices, and it requires no very nice ear to perceive that many of them are perhaps a semitone above or below the pitch, while some others may be somewhere within the distance of a fifth. In the process of singing a psalm or hymn, the confusion of voices waiting for the leader to begin, or for one another; the introduction of nasal twangs; *the filling of intervals with leaning notes, not originally introduced by the composer*; the use of unnatural and affected slides of voice; unsuccessful attempts at gracing notes; carelessness in the modulation of voice; sounds thrown out of the throat, not within the province of music; *unauthorized modes of pronouncing words*; sluggishness of time, or boisterous and inexpressive rapidity, or both of these clashing with each other, in the variations of individual singers; *indistinct pronunciation*;—these and many other habits equally disgusting, complete the destruction of whatever may escape the effect of discords, &c. before mentioned. The writer of this paper once saw a considerable proportion of a large congregation thrown into a state of half mirth, and half vexation, by the singing of part of a psalm in this manner.

Connected with these habits, is an improper habit of deportment, often visible in singers. *The exercises of singing in public worship, appears often little regarded as a religious one.* The exercises of the singing school, through improper treatment of the matter, both by teachers and pupils, often become to them a species of amusement. And with many of the associations and feelings of the school, they engage in the exercises of the house of God, exhibiting a levity of deportment, and an unconsciousness of the solemnity of the duty, which cannot but be painful to a pious mind.

There is also, in the case of a large proportion of singers, *an ignorance of the first and plainest rules of the art.* This brings us to another point of re-

mark,—the state of musical institutions in our country. There has never been but little real teaching of the art of sacred music; if, by teaching we understand, *inculcating the fundamental principles of the art.*

Concerned in this difficulty, are the qualifications and character of a great majority of our teachers of music.—There are some few who deserve the cordial approbation of the religious public—men who seem determined to raise the character of the profession, by exhibiting qualifications and characters, in themselves, and promoting them in others, which shall help on a better state of things. The churches of our country, it is to be hoped, will in future years, find and feel themselves under great obligations to such gentlemen, for their efforts to accomplish a reformation and improvement of this part of religious worship.—Setting aside these few, however, there is, among teachers of music, a great ignorance of the simplest principles of the art; and also very little acquaintance with composition, and the art of reading music, at sight. In illustration of this last remark, an instance may be named. A professed teacher of music, seeking employment as such, in one of our parishes, was asked to sing with one or two other persons, a part of a tune in one of our collections, the compositions of which are generally easy to be read; at least, which contains none that ought to perplex a professed teacher of music. He excused himself, by saying that he had never learned the tune, and could not sing it at sight. What would be thought of a man who should offer his services as a teacher of one of our district schools, and should be found unable to read a common lesson in one of our school books, or a chapter in the bible, without sitting down like a school-boy to study it for the purpose? would he be fit to take the charge of a school, and teach the art of reading?

The reading of many of our teachers is confined, at best, to a few such books as those published by Holyoke, and Swan, and Little and Smith, and the compositions of such men as these. The style of performance, of such teachers, is generally formed by

copying that of some favourite teacher, more especially all his faults; and their taste is such as to keep them satisfied with very ordinary composition, and a still more ordinary, and perhaps altogether defective style of execution.

But not only their professional qualifications, but in many instances their personal characters are very objectionable. Not only are they wanting in that qualification which seems necessary in a teacher of sacred music, piety, but also in point of fair moral character, so that, in years past, it has been a frequent case to find men, called "singing-masters," whose intemperance has made them, at times, "very particularly" unfit for their business, and whose other vices connected with this, at all times have excluded them from the society of men who respected their own reputation. The wretched policy of employing such teachers will be obvious to any reflecting and serious mind.

In this connexion a word is to be said respecting our composers of music. The press has teemed with compositions of Billings, Swan, Kimball, Holyoke, and many others, who, if they were really possessed of talents and taste, were seldom or never so fortunate as to exhibit them in their compositions. And it is very questionable whether they had ever familiarized themselves with even the "first books" of the science. *Our country has been deluged, and the worship of our churches profaned, by the compositions of these and other men of the same school; for example, such pieces as Sherburne, Newburgh, New-Durham, Majesty, New-Jerusalem, Delight, Judgment Anthem, & some thousands more of the same character. And many well disposed and pious people have been led astray, with the belief, that such tunes as these are suitable for use in the "sanctuary of God," as the medium of praise to his holy name. And some men, of taste and judgment in other respects, it is to be lamented, have given in to this strange musical heresy. And in addition to furnishing, in such abundance, their own compositions, some of the class of writers before named, have taken the liberty to abridge, and mutilate in various ways,*

some of the standard pieces of Luther, Handel, and others; in proof of the original merit of which pieces, it would be sufficient to name the number of years for which they have been sung, and almost revered by people of true taste and piety.

It is to be remarked, with pleasure, that one important object is at length becoming attained—the disuse, to some extent, of the *frivolous and anti-devotional music of such authors*, and the introduction of collections of music, made from some of the best European authors. Among these might be mentioned, the later editions of the Village Harmony, the Bridgewater collection; * the collection of Roberts; the Harmonia Sacra; the Musica Sacra; and some others; yet, the mischievous influence of the authors we have before named, is occasionally seen and felt, in the style of performance, wherever these collections are in use. So much is this the case, that in some of our congregations, the same corrupt taste and style of execution, noticeable when the compositions of the Billings and Kimball schools were in vogue, are carried into the performance of the choicest strains of Parnell, Purcel, Green, the Burneys, Lockhart, Handel, and others.

A third point of remark, *is, the conduct of Parishes respecting the support of this part of public worship. For the promotion of sacred music, it is matter of regret, that very little effort is made by our parishes, as such. A religious assembly, after having been perhaps for a long time careless on this subject, are on some sabbath, aroused from their slumber of indifference, by a general and distressing exhibition of the faults of their choir, and in the confusion and uproar and discord of the performances, there is a most eloquent and stirring appeal to their consciences and their sense of propriety, for some efforts to be made for the improvement of their music. These efforts, it generally happens, are ill directed and ineffi-*

* The compiler of this, is chargeable with the offence of having injured many pieces, by unscientific alterations and abridgments.

cient, in being little or nothing more than the employment for a few months of a teacher of the kind before described, and thus giving to the thing, the short lived interest and impulse of mere novelty. And when the regular business of the singing-schools has been at a close for a few months, it relapses to the same state in which it was before. These efforts, also, are not only ill directed and inefficient, but they are made at very distant intervals of time, from five to ten, twelve, or fifteen years, so that their sacred music, at best, is for the largest portion of time, little better, if any, than none at all.

It is also much to be regretted that parishes are so reluctant to incur the necessary expense for the employment of qualified and respectable teachers. The cheapness of the compensation, asked by an ignorant and immoral teacher, appears sometimes sufficient to blind the eyes of some fifty men, otherwise of good sense and discernment enough, to all his deficiencies, in respect of qualifications, and his faults of moral character; and to induce them to give a preference to him, above another, perhaps in a good degree qualified, and a "labourer worthy of his hire." This spirit of avarice thus encourages a set of men, who are unworthy of respect or confidence, & discourages men of respectability and professional skill; or even prevents them from being willing to engage in a profession so degraded and straitened.

A farther matter of regret, is, the quite common existence of a sentiment disrespectful to the art of sacred music, and to engaging in its public performance. Excuses for this, may, perhaps, be drawn from the character of most teachers, as already described. But who is so chargeable with blame, here, as the congregations who will employ such men? *A choir of singers, in many places, and especially in our large towns, is regarded much as a band of musicians at the theatre, or at a cotillion party, or a ball; and a vocalist, or a skilful performer on an instrument, whose taste and influence and efforts might assist to give a good degree of excellence to the performances of the*

church where he attends, is willing to make a display of talents and taste and skill, in the social circle, or on some public occasion, but in the ordinary worship of the sanctuary, prefers being a hearer. *In the feelings of pride, it seems forgotten, that in the house of God, and in the presence of Him who is no respecter of persons, all such distinctions are levelled. Thus, the conduct of this part of worship, is committed to any who happen to be willing to engage in it, however poorly qualified, as being suitable for those who may be considered as in the lower classes of society.*

The conduct and feelings of many, who are bound to watch over this part of worship, are matters of regret and censure, regarding them as possessed of any taste for the beauties and pleasures of music; but still more so, as having any decent respect for religious things; and, most of all, as having any religion in their hearts. They demand, in the exercises of the pulpit, every thing that piety and talents united can furnish; and they have a right so to do. A sermon, deficient in sentiment, or composition, or style of delivery; or a prayer, carelessly or coldly made, is at once a subject of complaint by them, in feeling, if not in words. But these same people are content to have the songs of the sanctuary performed as though they were a useless ceremony, and allow themselves in the offence of offering to God "that which costs them nothing," or next to nothing—an offence which cannot be of light account in the eyes of Him who requires that all things should be done decently and in order." Their conduct and feelings are also reprobable, considering them as having any regard for those who are called to minister to them in holy things, and for the utility of their public religious instructions. There was something of novelty, it is true, but not less of reason, in the proceeding of a late esteemed minister, of New England, who at the close of a very badly sung psalm, read another to the choir, saying, "you must try again, for it is impossible to preach, after such singing."

The sons and daughters of plea-

sure demand a high degree of excellence in secular music,—the love song, the sentimental ode, the serenade, the waltz, the march, and the various other kinds of music, designed simply for amusement. *But congregations, who might make sacred music an important aid to the pleasures and benefits of religious worship, allow this part of divine service to be abused, or neglected. And while the auditory at the concert, or oratorio, are sometimes powerfully affected by the performances, religious assemblies generally sit and ENDURE the exercise called singing, instead of deriving pleasure or benefit from it. There is impropriety in such neglect as this, to attend to the right ordering of this part of worship; and there is more than this, there is absolute sin.*

It has not been designed, in these remarks, to give an overdrawn picture of the state of sacred music in our country. We have endeavoured to look at the evil as it is, and to bring forward a statement of simple truths, on this subject. *It claims the attention of our congregations generally, and we shall be sorry for the sluggishness of any man's conscience, and the depravity of his taste, who, with common habits of observation on this subject, is not made to feel that something must be done for a thorough reform in the sacred music of our churches.*

LUTHER.

The reader is desired to consult the following passages of scripture with their connexions:

2 Chronicles 29:25—31; 5:12,13, 14; 20:21,22; 35:15. 1 Chronicles 15: 16—28; 16:4 to end of chapter; 25: 7,8. Exodus 15:1,21. 1 Samuel 10:5; 16:16,23. 2 Samuel 6:5. Job 38:7. Luke 2:13,14; 19:37,38. Acts 16:25. Ephesians 5:19. Colossians 3:16. James 5:13. Revelations 5:9; 14:2,3; 15:2,3.

WESTERN SUNDAY SCHOOL UNION.

We are happy to learn that this large and active auxiliary is making rapid progress. The following liberal contributions have been made to this society within a few weeks.

LIFE MEMBERS.

By the payment of ten dollars, or upwards.

Abraham Varrick	- - -	\$50
Samuel Stocking	- - -	50
Charles Stuart	- - -	20
William Walker	- - -	10
Geo. S. Wilson	- - -	10
Truman Parmele	- - -	10
Jno. Bradish	- - -	10
Luther Holbrook, Whitesboro',	- *	10
Charles Hastings	- - -	10
Charles C. Broadhead	- - -	10
Milton Brayton	- - -	10
Charles Morris	- - -	10
Philip Thurber	- - -	10
James Dana	- - -	10
J. W. Doolittle	- - -	10
Spencer Kellogg	- - -	10
Alexander Seymour	- - -	10
William J. Buck	- - -	10

* This sum was contributed by the school of which Mr. H. is the superintendent. How easily in this manner might the same sum be raised in every society; and how *useful* THIS WAY of raising it! Let children be early accustomed to liberality, and the principle will strengthen with their growth, and give a character to their life. It will be recollected that a week or two since, the members of a Juvenile Society in this place, after the example of the children in Whitesboro', contributed ten dollars to make their Instructor a Life Member of the Utica Tract Society. Let these examples be followed to only a moderate extent, and even the very children in our land may be effective in putting in operation a system of means which shall tell on the future interests of Zion.—*Sabbath School Visitant.*

RICHMOND SUNDAY SCHOOL UNION.

We have just received the Tenth Annual Report of this Society, from which we learn that there are six schools in their connexion, in which 24 male, and 28 female teachers regularly dispense gratuitous instruction to 290 scholars, in the inestimable truths of the Bible, and in propriety of conduct and conversation among men.

The directors complain of the indifference of the wealthy and influential, towards the cause of Sunday

school instruction; and of the "weariness in well doing," which seems to have stopped the exertions of some who have heretofore been actually engaged in this labour of love. Tho' the discouragements resulting from this indifference, are many and great, still the directors find encouragement to persevere in the fact, that the sabbath school children may in general, be distinguished any where in the city, by their orderly deportment and improved manners. "As a means of storing the mind with religious truth; of planting the seeds of virtue and piety; of instructing the ignorant; of enlightening the blind; of refining the manners; of reclaiming the young prodigal; and of shedding a ray of joy around the habitation of the poor; the sabbath school stands unrivalled."

Much credit seems due to those superintendents and teachers who have hitherto exerted themselves to keep up the interest and usefulness of the schools; and the directors recommend to the society to persevere in their labours, and to double their diligence, looking for their reward to the approbation of their own consciences, and to that day when it shall be said of their labour, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me. Enter into the joy of your Lord."

The Treasurer's account shows that the receipts during the last year, were \$60, which, with the balance of the preceding year, amount to \$79 31. The current expenses were \$70 27, leaving in the Treasury, July 4th, 1826, \$9 04.

The annual meeting was held in the Presbyterian Church, on Shockoe Hill, July 4th, 1826, at 5 o'clock, P. M. Mr. James Caskie having been appointed chairman, and Mr. J. Geo. Whitwell, secretary, the meeting was opened by prayer, and the business continued by reading the annual report. After which, it was *Resolved*, That the cause of sabbath schools is worthy of the continued support and increasing prayers of the christian patriot; that past experience gives abundant testimony of the excellency of this system of charity,

and affords encouragement to persevere.

Resolved, That the ministers of the gospel in this city, in connexion with this society, be respectfully requested to preach a sermon, annually, upon the design and importance of sabbath school institutions.

The following are the officers for the ensuing year:—Mr. *David I. Burr*, President; Rev. *P. Courtney*, 1st Vice President; *Benjamin Brand*, 2d Vice President; *William Allison*, Treasurer; *Jas. Hazlet*, Secretary; *Willis Cowling*, *Samuel Putney*, *Richard Whitfield*, *Jas. Poindexter*, *John W. Smith*, *Dr. James Blair*, *N. Pollard*, *Young Pankey*, *George Hutchison* and *John Jones*, Directors.—*Visit.*

REWARDS AND PUNISHMENTS.

The subject of rewarding and punishing pupils of sabbath schools has engaged the attention of our fellow labourers on the other side of the Atlantic for a long time, and the advocates of opposite systems still remain tenacious of their respective theories. This discussion has been brought so little before our readers that they are probably not extensively acquainted with the conflicting opinions to which we allude, and their minds are in a suitable frame to receive the candid statement which we have chosen for our present number. It is extracted from a short treatise on "Religious Education," published in London by Mr. A. H. Davis, during the present year, which furnishes several other chapters on topics of the deepest interest to sunday school teachers. We ought to premise further, that we do not avow every sentiment uttered in the following paper, although we are free to say that during more than ten years experience in sunday school teaching, we have never deemed it expedient wholly to discard both rewards and punishments.

The powerful influence of rewards and punishments fully justifies the attention which has been devoted by all writers on education to this part of the system. As might naturally be expected, we find that different authors exhibit a great diversity of opinions. Some contend that all rewards are injurious, but that punishments are indispensable; while others, in direct opposition, insist, that punishment is indefensible, and reward, the main spring of every effort. We find another class asserting, that both rewards and punishments require to be administered; and others, again, arguing, that a modified system of rewards and punishments, judiciously formed, and strictly adhered to, is the only safe and practicable mode of successful instruction.

The modes of practice among those who have agreed on the principle, have been equally various; one party *condemning punishment*, and approving only of influence on the mind; others, *insisting on punishment*; others, allowing only of punishment by the deprivation of rewards.

Such have been the conflicting sentiments of the best and most popular authors on education; and it is not surprising that the point has been agitated with considerable anxiety by Sunday school teachers. During the years 1819 and 1820, the pages of the Sunday School Repository teemed with papers on this interesting subject; and the question was discussed at one or two of the quarterly meetings of the Sunday School Union. At this period, the writer became a convert to the theory of those who asserted the impropriety of rewards. The dispute, however, he conceives, was never satisfactorily terminated. The ardour with which persons sometimes adopt theoretical notions in education, and their own perfect conviction of the practicability of their schemes, often betray them into language and conduct, which, could we hear the results of their experience in future years, they would deeply regret. At the period which is thus referred to, many adopted this theory on slight convictions of its truth; imagining, it is probable, that herein they evinced a superiority to what were

considered the prejudices of the old school.

The author is of opinion that the subject of rewards and punishments is yet but imperfectly understood in Sunday schools, and that systems, hastily adopted, have not been afterwards examined, and their probabilities of usefulness ascertained, but that a blind adherence to established usage has perpetuated what ought, long since to have been abolished. On the other hand, he is fearful that some individuals, led away by the apprehension that they were teaching the children on defective moral principles, have unwisely discarded some of the most powerful auxiliaries in education, and for which they will in vain seek to find substitutes.

A distinct essay, which should enter into a full examination of all its bearings, in order to do strict justice to so important a part of every system of instruction, appeared desirable. A careful and candid investigation of the theories of those who have written on this interesting subject was requisite to accomplish this purpose. The writer has endeavoured so to enter on the inquiry, with a desire to elicit truth, and to lead others to a re-examination of the points in debate.

On a careful examination of these writers, it will appear, that with few exceptions, their systems are adapted for a class of children many degrees superior, both in intellectual endowments and moral feelings, to those usually gathered within the precincts of a Sunday school. In the instances where these theories have been, either wholly or in part, adapted to Sunday school instruction, it would seem that this important distinction has been entirely overlooked.

In discussing the points at issue, the writer proposes, in the first instance, to examine the various systems of rewards and punishments, and their applicability in Sunday schools; and then, to inquire into the course best suited for general adoption in those institutions.

We are, then, first, to examine the various systems of rewards and punishments, and their applicability in Sunday schools.

"To avoid in education, all unne-

cessary severity, and all dangerous indulgence, we must form just ideas of the nature and use of rewards and punishments." Such is the language of Miss Edgeworth, whose work on practical education has conferred an invaluable benefit on the world. Education, with her, is the business of life. She acts on the principle of prevention, and therefore argues, that punishment will rarely, if ever, be needed, with a judicious instructor. She is of opinion, that suitable praise should be given when it is deserved, and that this commendation is amply sufficient as a reward; nor does she recommend any farther mark of approbation for the acquisition of knowledge. Her argument is, that a father, or a preceptor, should be able to place the advantages of learning so clearly before the pupil, as to induce him to acquire it simply from a perception of its value to his future happiness, without any bias arising from present advantages.

Every one must allow that the motive, in this case, is the best; and it is possible, presuming that previous circumstances have been favourable, so to operate on the mind of an intelligent youth as to lead him to desire the attainment of knowledge purely from a conviction of its value to him in future life. But this is not the class of children which, generally speaking, the teachers of Sunday schools have to instruct. Much of the difficulty of their task arises from the deeply-rooted habits which the children have formed, of indifference, self-will, and indolence. They are, in many cases, sent to school, not for the benefit of instruction, but to save trouble at home. Their parents are either insensible to the importance of education, or their ideas of its comparative worth are so vague, that they do not second or enforce the exhortations of the teacher. The ignorance in which, for the most part, they have been brought up, disqualifies them from setting before their offspring those purer motives to the acquisition of knowledge, which ought to influence every mind; and hence it becomes imperative on the Sunday school teacher to adopt means which may accomplish the end he has in view. "Get wisdom, get

understanding," is the advice of the wise man; and if it be but gained, at least one object is secured, which may serve as the foundation for a superstructure more accordant with our wishes.

It would be useless to tell children, who have no adequate conceptions of knowledge in the abstract, that it is an inestimable benefit, and that future years will prove to them the importance of our precepts. While we are arguing with them, they are indifferent, and we are losing time, which, by the application of a proper stimulus, would be devoted to the attainment of knowledge.

To present to a child, who has no just notions of future life, advantages so remote, and to attempt to operate on his mental powers by them, will prove, in almost every case, hopeless. If we wish to induce a thoughtless, indolent child, to learn, we must adapt our system to his perceptions, and place before him something which he can easily obtain, and which he deems desirable, or he will do nothing. Well attested facts are better than the most specious theories. In a school with which the writer was for many years connected, the old system, which was very defective, was, after much hesitation, abandoned, and the seemingly more desirable theory of influencing the mind by argument and affection only, put in practice. What was the result? The impulse which was offered to learning was removed, and nothing more was done by the children than the rules of the school absolutely required. No boy or girl felt a desire to act on the maxim, that, to learn three or four chapters in the Bible was good for them, when they found that their teacher could present them with no solid mark of approbation.* It became a rare occurrence for a child to repeat

* "Three or four chapters" is a lesson too long for any Sunday scholar. The lesson should be of a proper length, 15 or 20 verses, and the mark of approbation expressed with reference to the evidence the child gives of having *studied it diligently*, and not with reference so much to its length.

more than his allotted task. The indolent and the diligent were placed on a level, and mental exertion ceased. It may be said, this was the natural result of overstrained excitement in preceding days, and that a new race of children entering would have been more easily influenced. This, however, was not the fact; the system was persevered in long enough to prove the failure of those principles on which so much dependance had been placed, before any attempt was made at improvement.

The writer is aware that some persons will allege, that this affords another proof of their assertion, that learning is acquired only for the sake of reward. But he contends, that it proves also, that the great mass of children cannot be brought to entertain abstract notions of the moral fitness of things, and that this would require a state of refinement in understanding among the population, which cannot be possessed till education has disseminated its blessings more extensively.

It is obvious, then, that this course, with the various modifications which have been given to it, is inapplicable to the general state of sunday school children. Mere praise is inefficient as a stimulus to exertion, and they cannot be influenced by motives and feelings which they are incapable of correctly understanding. This notion is similar to that of some divines, who teach that God is to be loved abstractedly for his own goodness, instead of our loving him for his manifestation of that goodness to ourselves. However true the proposition may be, it is quite clear to an unsophisticated mind, that it requires an advanced state of christian experience to be influenced by such an exalted feeling, and that can be attained only through the medium of that affection which is produced by a display of his benevolence. It appears to the writer, that it would be as reasonable for a minister to urge on his hearers love to God merely on the ground of his supremacy, as for a sunday school teacher to exhort to effort, from an abstract exhibition of the value of knowledge.

Similar to the plan of Miss Edgeworth is the course recommended by

the Committee of the Sunday School Society for Ireland, in their "Hints for conducting Sunday Schools."

Reward is acknowledged by them as legitimate in its proper place; but they consider that gratitude, rather than merit, should be the motive for seeking it. The motives, which, in their estimation, should be enforced on their scholars, as inducements to exertion, are, "the fear and love of God,"—"affection for their instructors,"—"the good opinion of their fellow-scholars, and the approbation of their own hearts." Now this seems to be reversing the natural order of things; and expecting, that children, who are ignorant and uninstructed, will be influenced by principles which it is the chief design of the teacher to produce, and to which all his labours tend. Considerable progress must be made in the acquisition of learning, before these impressions can be felt; and what stimulus is to be used to effect the previous necessary application?

They recommend that the superintendent should give suitable praise,—that he should confer privileges of a certain character for good behaviour, always preferring moral conduct to mere intellectual exertion, and carefully avoiding any appearance of their being given as bribes rather than rewards. Among the presents, they recommend books and clothing. They charge the great body of sunday school teachers with using indiscriminate excitement. The main spring of the old system of education, they consider to have been, the fear of punishment; while the present is kept in motion by the application of the principle of emulation. Outward badges, and marks of distinction, and public exhibitions of the talents of children, they justly condemn. They point out the common evils, such as rivalry, ambition, envy, hatred, and malice, which they conceive flow from the practice of promoting emulation; nor do they regard it as any argument in its favour, that it rouses the callous, and awakens the torpid energies of the indolent, since all this is accomplished by a deterioration of the moral and religious feelings of the heart. They condemn emulation as contrary

to christian morality, and the plain intimations of Scripture; such as the following;—"Let nothing be done through strife or vain-glory, but in lowliness of mind let each esteem other better than themselves." On these grounds they argue, that emulation should be excluded from the systems of those, who profess to give religious instruction, and assert, that children can do without it. They insist, that it acts partially, many minds not being susceptible of ambitious feelings; that it furnishes no principle for action in future life; the path of humble life presenting no continued system of reward, and excitement ceasing on the scholar's leaving school.

Now it may be questioned, whether there is a sufficient knowledge of human nature, and of the principles which influence our actions, displayed in these assertions. Would we succeed in elevating the character of man, we must take him *as he is*, and endeavour to raise him; not fancying him to be a creature of purer feelings and motives than actual experience proves him to be. Persons who have formed the notion of the possibility of influencing the minds of uneducated children by such motives, seem to have judged from the *exceptions* to general character; and have been induced to argue the general adaptation of their principles from some peculiar cases, in which the prior advantages of the child have rendered him capable of understanding the argument. But in the generality of instances, it will be utterly inefficient to place an advantage so remote to the perception of the youthful eye; and hence a more powerful inducement becomes necessary. On this ground, therefore, emulation, under proper restraint, becomes a justifiable method of inducing children to acquire knowledge.

It appears, too, that these gentlemen find punishment, after all, necessary as a part of their system, and argue even in favour of corporal infliction, considering the pain of the body as producing less serious evil than the sense of shame operating on the mind.

Is not this equally applicable to rewards? That individual knows but lit-

tle of the effect of corporal punishment, who has never suffered it. He who has, and is able to look back on his boyish days, will recollect that it was a point of honour with him to bear it courageously, to suffer with indifference and apathy, and to brave the merited correction. He will remember, that, when inflicted, it produced a reckless, hardened state of feeling, and that the sufferings were more than compensated by the sympathies of his school-fellows, and their commendations of the bravery with which he bore the punishment. Here, then, it is obvious, that, if the practice of emulation engenders evil passions, punishment is indefensible, because it is productive of mischief far more palpable, since evil passions are excited, in a greater degree, by coercive measures than by all the stimulus of emulation. At the same time, the writer does not condemn, *in toto*, the practice of corporal punishment; he believes that cases will occur in which it becomes indispensable. Even their system is open to the full force of their own objections. Allowing, as they do, that, by improper excitement, emulation degenerates into envy, and that exertion to outstrip a school-fellow in the acquisition of learning, becomes rivalry and ambition; is it not equally clear, that the advancement of a child to another class, or his acquiring a privilege which his school-mate is denied, must encourage, in the minds of those who do not attain such advantages, the same feelings of envy, hatred, and malice, at the other's success. Or are we to presume that a child is indifferent to the praise, the distinction, or the privileges enjoyed by his school-fellow, when they are the consequence of moral conduct, while he is all sensibility and feeling, when they are conferred for intellectual effort? There seems, therefore, if this ground be tenable, an inconsistency in retaining rewards of any kind, since for whatever conferred they produce the same passions.

If reward be necessary, it must be given, in the first instance, for the attainment of knowledge; knowledge will then induce, with proper instruction, the right application of its bene-

fits to the purposes of moral improvement.

As for the suggestion, that emulation furnishes no principle for a peasant, or mechanic, or servant, in future life, it may be asked, does not every man labour for profit? Do we meet in society with any man who labours because exertion is beneficial to his health, and conducive to the welfare of his country? "In all labour," says Solomon, "there is profit;" and therefore the principle does not cease, it only varies in character with the circumstances in which the man may be placed. In the mechanic, by dint of industry and the exercise of superior ingenuity, the reward he obtains, is a higher remuneration for his talent. In the commercial man, superior intelligence and activity meet their recompense, in the confidence of his employer; and his merit is acknowledged by allowing him to partake of the profits which he has augmented. In the soldier, the mariner, or the lawyer, bravery, skill, and eloquence, attain their reward in honorary distinction, or in affluence. Nor would it be found that any one of these was influenced by the mere abstract love of the means by which those objects are attained.

In a valuable little work entitled, "A Practical View of Christian Education in its Early Stages," much that is interesting on the subject of early education may be found. This work is addressed to persons who educate their own families; but the sentiments of the author have often been brought forward, in support of the anti-reward system; as, however, they differ but little from those just noticed, further remark is unnecessary.

The Sunday School Teacher's Magazine opened its pages to the discussion of this subject for some months. On a review of the controversy, the arguments adduced by the opponents of reward, seem to have been various, and often contradictory. One writer argued, that reward encouraged the baneful passions of human nature,—*envy* in the unsuccessful,—and *pride* in those who succeeded;—that *avarice* was promoted by a desire to obtain something for every good action;—that *ambition* was inculcated by fostering wishes for superiority over

class-mates, while Christianity admonishes to be humble;—that *injustice* was done to those who had not equal powers, or opportunity of employing those powers;—and that *moral conduct*, being every way superior to mental vigour, the latter ought never to be stimulated at the expense of the former.

Now these heavy charges, it is apprehended, admit of refutation. A well informed teacher will never encourage mental exertion unless accompanied by moral conduct; but what injustice is there in rewarding diligence and attention? Where is the impropriety of giving a sufficient proof of our satisfaction when a scholar has done well? It is urged, that reward is unequally distributed, since both the capabilities and opportunities of children differ, and therefore to reward those who seem to be most diligent, is often acting with injustice. This objection is but specious. Were it carried into every day practice, the distinctions in society would be dissolved. In all the occupations of human life, reward, in some form, is the result of superior intelligence and exertion. Who is to be the judge of the capabilities and opportunities which have enabled one man to succeed and attain eminence, while another has failed? We cannot pretend to determine what another might have been under the same circumstances; we can only judge by the effects actually produced; and, surely, it is neither unreasonable nor unjust to notice the diligent with approbation, and to encourage merit, while we pass by those who have been less successful.

Another argued, that, as the children received their education gratuitously, they ought to acquire it without reward. To this it may be replied, that if insensibility to a blessing bestowed is to be the criterion of our benevolence, children ought not, in many cases, to be instructed at all.

The Rev. Dr. Harris, in his address to Sunday School teachers, argues that reward is bestowed for superior proficiency and attainments, irrespectively of moral conduct; and asserts that this clearly goes upon the principle that intellectual superiority is

the best and highest aim of man. He objects also, that it is anti-social in its tendency, the personal interests of each scholar being directly opposed to those of his school-fellows.

In reply to these arguments, it may be stated, that the teacher must be unfit for his office, who is not capable of explaining to his pupils, that a reward may justly be withheld, when his moral conduct has been improper. It appears, too, an unsatisfactory mode of reasoning, since it argues that children should remain in a state of ignorance, lest by undue stimulus we should injure the tone of their moral feeling. On the contrary, it is acknowledged by all, that education improves the moral feelings, and renders them more sensitive; and consequently, in proportion as they are educated, they become more susceptible of impressions. To abstain then, from using means, which will produce such invaluable results, is as unreasonable as it would be for a physician to hesitate as to the application of any powerful medicine, from an apprehension of injuring the tone of the nervous system, when he is convinced that the constitution of his patient will be materially benefited by its administration.

The general character of human nature is dull and sluggish, repugnant to the pursuit of good, and active only in that of evil. What then becomes the duty of the Sunday school teacher? It is his desire to produce a change in that character; and, in order to accomplish it, he must use such excitements as will overcome this natural aversion. Nor, indeed, ought we to expect our young charge to be influenced by motives which, even in the best of men, have so little effect. Whatever we may choose theoretically to assert, where is the man, who, in his general conduct, does not propose to himself some advantage? He is pleased with the approbation of his fellow creatures, or he hopes that his conduct will be approved by Him, who, "is the Rewarder of them who diligently seek him." The Christian himself anticipates a reward. It is the hope of this which encourages him under the trials, sustains him under the privations, and enables him

to surmount the difficulties of his course. He knows that a crown of glory and an incorruptible inheritance await him; and, although he is convinced that this infinite reward will be one of grace, and not of merit, the influence on his mind is the same, since it equally actuates him in his desire to obtain it. Thus it is said of Moses, that "he had respect unto the recompense of the reward." Numerous other instances may be adduced from Scripture, to show, that it is lawful to apply reward even on moral principles. The repeated appeals to our expectation of eternal happiness, act as so many stimulants adapted to our imperfect conceptions of spiritual enjoyments. We hear Paul saying, "Forgetting those things which are behind, I press toward the mark for the prize of the high calling of God in Christ Jesus." Philippians, 3:13,14. When Peter, having set before believers, the new heavens, and the new earth, adds, "Wherefore, seeing that ye look for such things, *be diligent*, that ye may be found of him in peace, without spot and blameless," 2 Peter, 3:14, we have both the exhortation and the incitement. St. James says, "Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." James 1:12. "Godliness," says Paul, "has the promise of the life that now is, and of that which is to come." 1 Timothy, 4:8. And in exhorting Timothy to the faithful discharge of his pastoral duties, and looking forward to his own dissolution, he says, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them who love his appearing." 2 Timothy, 4:7,8. The whole of the admonitions sent to the seven churches in the Apocalypse, conclude with a distinct assurance of some blessing, "*to him that overcometh.*" Revelations, 2:7,11,17,26.—3:5, 12,21. Now all these passages seem fairly to justify the application of a stimulus, which shall be adequate to the end in view. They are evident-

ly designed to act as incentives to a careful, consistent, and holy exemplification of the Christian character, holding forth the immunities, the pleasures, the honours, and the glories of a future state of endless felicity, as powerful motives to its attainment.

Certain is it, that we require these assurances of future felicity, to support us under the trials, and to animate us amidst the difficulties of the christian life. And why then should a similar line of conduct, adopted for an inferior object, be censured as anti-scriptural? Paul himself, in his ministerial labours, was thus influenced;—"What!" says he to the believing Thessalonians, "what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." 1 Thessalonians, 2:19, 20. The same animating reflection influences every christian minister; equally with other men, he considers that "Reward sweetens labour;" and he remembers the assurance which is given, "He who converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." James, 5:20. This very feeling is the soul of the sunday school teacher's efforts; he proposes to himself a reward of this superior character in all his engagements; and it is the expectation of being rewarded by witnessing some of his youthful charge rising up as useful members of the church of Christ, that induces him to persevere amidst his numerous difficulties, while, according to the language of the prophet, the "eyes of God are open upon all the ways of the sons of men; to give every one according to his ways, and according to the fruit of his doings," Jeremiah, 32:19; so that he is animated by the hope that he may be among those who "turn many to righteousness," and of whom it is said, "They shall shine as the stars for ever and ever." Daniel, 12:3.

Admitting what has been advanced, it would appear, that a modified system of rewards, and punishments, which shall operate equally as a stimulus to learning and rectitude of conduct, is the most desirable. Neither

ought to be fostered to the prejudice of the other, since both are essential to the welfare of the scholar. This happy medium should be sought and diligently pursued; nor is it so difficult of attainment as many seem to consider.

(To be continued.)

CHEERING.

We have received a letter from a friend and correspondent, journeying northward, which contains very interesting intelligence from Dr. M'Dowell's church at Elizabethtown, N. J. The following extracts show that Zion prospers there; and furnish additional testimony to the great blessings connected with the Sunday School system, both to teachers and taught.—*Philadelphian*.

Elizabethtown, N. J. June 26, 1826.

"I cannot forbear to inform you of the glorious work of the Lord that is going on in this place. We arrived here on Thursday evening, with a view of spending the night here and going on next day; but as soon as we stopped we found ourselves in the heavenly atmosphere, which so remarkably pervades this region, so that we could not get away till after sabbath. Dr. M'Dowell soon informed us that he expected to have a communion season on sabbath, and that 98 persons stood propounded for admission into the church. This was a spell sufficiently strong to keep us here till to-day. We have attended meetings twice a day ever since. On Friday afternoon notwithstanding the inclemency of the weather, the house was crowded with persons of every age and profession, and a sobriety pervaded the assembly, which clearly showed that the Lord was in the midst. I shall have to pass over the interesting scenes of Saturday, and give you a brief account of the more interesting ones of the Sabbath."

"The house of the Lord was crowded by ten o'clock, and the solemn worship was commenced by the pastor, who preached a most solemn and appropriate discourse from Isaiah lx. 8, '*Who are these that fly like a cloud, and as doves to their windows?*'"

"The persons who were propounded were then called up by name into the middle aisle, where they took the vows of God and the covenant of his church upon them. This was a most interesting *"cloud"* flying to the Lord Jesus Christ. It was composed of the young, the middle aged and the gray headed, of parents and their children, of brothers and their sisters, of wives and their husbands, and in short, persons sustaining every relation and character that is to be found between the tender age of thirteen and the advanced age of sixty. Surely this is the ushering in of the millennial glory.

"There are many still anxiously inquiring what they must do to be saved, and there is one thing worthy of remark in this revival, that near one third of those who are the first fruits of the work are *sunday school teachers*, and a large number of the youth are *sunday school scholars*."

SABBATH SCHOOL BIBLE CLASS.

The following article from the Boston Recorder and Telegraph, we recommend to the particular attention of sunday school teachers. We know of no plan more likely to secure the advantages of sunday school instruction to the elder scholars than the one here recommended, it is of the greatest importance to the interest of sunday schools that some measure of this kind be adopted.

At the last Quarterly Sabbath School Concert of Prayer in this city, it was remarked that *it had often been found difficult to obtain a sufficient number of well qualified and interested teachers*. That such should be the case in this city, will excite no surprise, when it is considered that in the schools alone which are conducted by Orthodox Congregationalists, the number of superintendents and teachers employed, is nearly or quite two hundred; while the increase of schools occasions a constantly increasing demand. It is not every man, or

woman, whose circumstances admit of their engaging in these duties, even if their hearts are duly affected with the importance of the work. They cannot leave their families and dependents on the sabbath, without creating a vacancy perhaps as great as that which they are called to fill. And though they could, it is not such persons, always, that are best fitted to be useful in the sabbath school. The business of working this mighty engine, seems rather to belong to the young; and until measures are in operation to raise from their number a sufficient supply of teachers for the utmost demand, the system of sabbath school instruction is incomplete.

To effect this most desirable object, is by no means difficult. No more difficult than the formation and continuance of a SABBATH SCHOOL BIBLE CLASS. It would be the design of this Institution, to receive from the existing sabbath schools those children who from time to time should arrive at a certain age, (say 14 years,) and perhaps also those, who, of an age somewhat younger, should have made extraordinary proficiency in the studies assigned them. But at the outset, it might be constituted chiefly from those who have already left the present schools, together with some who have never enjoyed the benefit of such instructions.

It cannot, we think, be doubted, that out of the 5000 persons in this city between the ages of 14 and 18, there could readily be found 100 who would rejoice to enter such a school, if a proper system of instruction was provided, and proper instructors were employed: and the plan once in operation, we should not fear for the result. It would soon become *popular*; and many might be gathered into it, who are now spending their sabbaths in idleness, if not in vice. Why should men despair of gaining accessions from this source, when examples are before their eyes like that of Scott and Newton, and numbers in our own country!

Yet doubtless, more could be effected by way of *preservation*, than of remedy. Instead of taking children at a very early age, placing them in

the sabbath school, and keeping them under instruction till the most critical period of life, and then turning them loose into a world of temptation and sin, the Sabbath Bible Class would render it practicable to carry the work to its top-stone. It would place the *formation of the character* tenfold more under the teacher's hand, than can be done up to the age of 12 or 14;—retaining the mind under the influence of divine truth during some of the most hopeful years of human life. If the man in the gospel was derided because he began to build, but was not able to finish—if the husbandman would be thought a fool, who with great care should cultivate his plants when springing from the earth, and then leaving them to be overrun with weeds and perish—let us take a lesson from the world, and apply it to the system of sabbath schools.

As to the mode of conducting the proposed school, experience would be the best guide. But it is probable the Bible Class system would be found preferable to any other. The instructors need not be numerous, but should be men of intelligence, information and piety. So important do we deem the measure, that we should think it a matter of great *economy*, if two of the present superintendents,—the two best, whoever they may be,—were to leave their stations to others, and take upon themselves the duties of conducting this school. Their sphere of action would become more ample, more elevated, more nearly allied to the work of a faithful pastor. They should feel it a solemn duty to *study* the lesson to be recited—to meditate upon it—to carry it to their closets. They would then come before their pupils, "strong in the Lord and in the power of his might." And can it be doubted, that a school thus constituted and conducted, would in due time receive the richest of heaven's blessings; that many of the youth would become the true friends of religion; that others would be restrained from open vice all their days; and others still be retarded in their course to perdition.

The benefit of such an institution would also be great, in respect to the schools already established. Children must have an object to aim at; a point to reach. While so young, then, as to think but little of the benefit of instruction to themselves, let them be encouraged, among other motives, by the hope of gaining admission to the Higher School.

But, not only would the proposed school be most useful to those who might enjoy its instructions—not only would it operate as a stimulus to children in other schools—it would also afford a perpetual supply of able, intelligent, and we might almost say *experienced* teachers. And this brings us back to the point from which we started. As in the present order of schools there would be a constant effort to become worthy of admission to this, so here there would be a constant effort to become qualified for the place of a teacher. And thus, instead of taking men away from their families on the sabbath—perhaps the only day in which they can be much at home—we should have teachers who are free from all such cares, anxious to excel, and willing to be industrious.

This would render the sabbath school system complete. We take a boy from some dark lane, at the age of 5 or 6 years; he remains at the S. S. School till the age of 13 or 14; he is then transferred to the Bible Class; and after enjoying its instructions three, four, or five years, and perhaps obtaining meanwhile a love of doing good because God is honoured, returns again to the sabbath school as an instructor, where he engages with zeal in the work of raising up others like himself.

In every large town, and perhaps also in small ones, we are persuaded that such a school might be established with the greatest advantage.

LONDON SUNDAY SCHOOL UNION.

The anniversary of this society was celebrated in London on the 9th of May, 1826. The chair was taken by *T. Pellatt, Esq.* and the annual report was read.

France.—In the South of France, particularly, sunday schools are increasing. A correspondent near Toulouse, to whom the committee granted \$50, reports there are 1500 scholars receiving instruction in these "divine nurseries" in his neighbourhood. He says respecting his own sunday school: "Several of my poor children, who formerly swore and profaned the sabbath, now speak of Jesus in the very language of Canaan. They now attend religious services three times on the sabbath with their Bibles in their hands; and you may sometimes witness a dozen or more little children, from six to nine years of age, forming a circle in the middle of a field, while one in the midst is teaching the rest." The sunday school for the English settled at Charonton is continued. A hymn book for sunday schools, and the Abridged Bible Catechism have been published at the expense of the Religious Tract Society. The committee have offered to defray the expense of stereotyping, at Paris, a similar Spelling Book to their first part.

Germany.—There is a school at Hamburgh of 161 scholars and 15 teachers: 5000 copies of Lloyd's Catechism have been printed in German, and the committee have agreed to pay the expense of printing an address on sunday schools in the same language. They have voted \$50 for schools in Bremen.

In *Gibraltar*, the school continues to flourish.

Mediterranean.—The school established by the American Missionaries at Malta is in a prosperous state. Of a late examination it is said—

It was then ascertained that the Greek youths belonging to the school had, during the space of twelve weeks, committed to memory more than 6000 verses in the New Testament: two or three had, within the same space of time, committed not less than half of the Gospel of Matthew; and one, a youth about twelve years of age, had committed the whole of that Gospel. This is a new thing among the people of these countries. The children seemed

pleased with the mode of spending the sabbath; and their parents encourage them to receive the instruction of the missionaries, and freely express their gratitude for the pains thus bestowed.

The Greeks.—At the last annual meeting considerable excitement was produced in behalf of schools for the Greeks, and the committee regret that they have not more to report concerning a people whose case excited so much attention at our last anniversary. Greece still continues in a distracted and afflicted state, as to her civil affairs, and her moral and religious character is equally deplorable. A correspondent gives the following information.—"There is scarcely a Greek in a thousand who can tell you for what purpose the Lord Jesus Christ came into the world. In Greece the sabbath is considered as a day of mirth and pleasure after the church services of the morning are concluded. Sunday schools are therefore very much needed, and with the blessing of God, might be eminently useful to the cause of religion. There is not such opposition to the sacred Scriptures as in Roman Catholic countries." Your committee felt very desirous to carry into effect the resolution of the last annual meeting, in favour of this interesting people, they have therefore agreed to defray the expense of the following publications in modern Greek:—1st. An address, explanatory of sunday schools. Secondly, Watts' first Catechism, with additions; and thirdly a hymn-book for the young. Mr. Lowndes informed your committee of a priest of the Greek Church at Corfu, who was willing to teach one hour after the church service in the morning, and two hours in the afternoon; the New Testament to be the school book. Your committee have voted \$50 to try the experiment, and when they recollect that sunday schools were commenced in our own country with hired teachers, they would not despise the day of small things among the Greeks.

India.—The missionaries at Malacca report, "There are, at present, connected with the mission,

eight schools: seven of these are Chinese, and one Tamul. Five of the Chinese schools are in Malacca and its neighbourhood; and two of them are at Chinese settlements, several miles from Malacca. The number of Chinese youths attending the schools is upwards of two hundred, about twice the number which we have had in any former year: the number that attends the Tamul schools is about twenty. In all the schools, christian books are introduced, and the doctrines and the precepts of the Gospel are committed to memory by the scholars. The schools are visited twice every week by us, and the boys examined as to their knowledge and progress in learning. On sabbath days all the boys of the schools in Malacca, with their teachers, meet in the College Hall, and repeat passages of Scripture, Catechisms, and sentences in Chinese on moral and religious subjects, which are prepared for them: these they also translate into Malayan, with which they are well acquainted. Many of the boys manifest considerable talent. Several of them have lately been admitted into the Anglo-Chinese College, and continue to make progress in various branches of learning.

"An effort was made and persevered in, for more than 12 months, to establish a school for Malay females; but we have been obliged to relinquish it for the present. The education of Chinese and Malay girls at Malacca, by pious ladies, is a most desirable object."

The increase of daily schools, and especially for females, throughout India, is truly encouraging. The following remarks of the American Missionaries, at Bombay, as to sunday schools, are very important, and are recommended to the attention of all who are labouring in heathen lands, in which the sabbath is not generally recognized: "A regard to the general object of the schools has induced the Missionaries to discontinue the practice of dismissing the children on the Lord's day; and to employ them, on that day, in exercises of a moral and religious nature. The reasons assigned for this change are, in

general, the same which have been deemed conclusive in favour of sabbath schools in christian countries; particularly, the employment which it will give to the best powers of the scholars, who otherwise are either idle, or engaged in practices which go far towards effacing all the good impressions which they have received during the week. They have already numerous festival-days belonging to their own superstition: these days they regard as their own, and always spend in play and idleness. When to these are added the fifty-two christian sabbaths, the total loss is about one half of the whole year. So great a loss of time is not agreeable even to heathen parents; and the missionaries think it more consonant to the real design of the sabbath, to employ the scholars on that day in moral and religious exercises, making them understand that the day is devoted to such exercises, and admits of no other species of employment.

A portion of scripture is given to the elder boys on the sunday, in which they are to be examined on the following sunday: this portion being read, the missionary examines the boys in it, and opens its meaning to them: an hour is thus pleasantly occupied. In the afternoon, the schools are assembled in the body of the Chapel, which they nearly fill: they are catechised and addressed by the missionary, and dismissed with prayer. From 30 to 40 adults, not connected with the schools, frequently attend."

The following observations of the Rev. John Perowne, of Burdwan, are truly encouraging to those christians who are watching the slow but certain influence of early religious instruction:

"The schools present a most interesting subject of contemplation to the pious mind. Although there is nothing, extensively, of a DECIDED nature, still there is that which gives us a pledge of the Divine blessing—there is that which should fill the minds of all our friends with thankfulness, and encourage them to renew and increase their exertions. The name of Christ, once an object of contempt, is now treated with so

much respect, that the children invariably speak of Him as "our Saviour:" the scriptures, formerly dreaded in the schools, are now read with pleasure: and the christian scheme, which was supposed to inculcate little more than the eating of beef, and drinking of wine, or a total disregard of all order and all customs, is now understood, and admired for its purity and excellence. You cannot go into any of our schools without perceiving that the children are better acquainted with the leading truths of scripture than most children in christian countries."

Ceylon.—The numerous schools established in this island by the various missionary societies, are productive of extensive benefits, and promise still more abundant fruits. Mr. Woodward, the American missionary, has established six sunday schools at Tilipally, which are conducted under his superintendence, by the elder children of the family-school.

The Wesleyan Missionaries very justly remark, relative to the their schools in Ceylon:—

"This department of our missionary work strongly recommends itself to your continued solicitude and support. We leave you to reflect on its importance, as an opening for preaching the words of eternal life in places where Christ has not been named, and on the benefit conferred on the public, by preparing thousands of its future members for the duties of life, by the knowledge of God, and a sense of the obligations of religion. Our schools have furnished us with many subordinate coadjutors in our work, who are an honour to their profession, and a blessing to their people.

New South Wales. The sunday schools continue to prosper, and as one of the missionaries reports, "these nurseries of our Sion afford much encouragement from the good which has been already effected, and by the promising indication of still more important results." Your committee have sent a supply of books on sale, to encourage these promising institutions.

VOL. III—I i

Van Dieman's Land.—The Sunday School Union established here, continues its efforts.

South Seas.—The report of the deputation from the London Missionary Society gives the following most satisfactory information, relative to the Georgian and Society Islands generally:

"The whole population of all the islands may be considered as under school-instruction. The generality of the people read with propriety and fluency seldom known among the common people of our own country. Nearly all, both children and adults, are acquainted with one or more catechisms. Their progress indeed, in knowledge of scriptural and religious subjects, is truly extraordinary; and considered as congregations, their knowledge is not surpassed, and we think not equalled, by congregations of the same magnitude in England. Multitudes can write well, both men and women; and not a few are acquainted with the common rules of arithmetic."

Mr. Barff, of Huahine, in acknowledging the grant made to him by your committee, says: "The sabbath-day school (which is chiefly intended to lead the minds of the rising generation to Christ as their Saviour and King) continues to be well attended, and the number both of teachers and children has increased during the past year. Both feel a lively interest in the exercises of this school, which consist in familiar conversation on the word of God, between each teacher and his respective class. We are happy to observe further, that several from among the youth in this school have been united in church-fellowship during the past year, and several more appeared to evince early piety.

The report next notices the schools at the *Sandwich Islands*, and *Western Africa*, but the information given is very indefinite. In the latter place at Liberia, there are two schools.

(To be continued.)

ADDRESSES DELIVERED AT THE ANNUAL MEETING OF THE LONDON S. S. UNION IN MAY, 1826.

The interesting statements made in the following addresses, will be a sufficient apology for the large space they occupy. Mr. Ellis was favourably known in this country during his short visit on his return from Tahiti and Hawaii.

The *Rev. W. Ellis*.—It is most gratifying to know that sunday schools have prospered during my absence of ten years from my native country. It is gratifying to reflect on the moral change which has been wrought in the past twenty years by the influence of the Gospel—true, all the power and glory belong to God—yet we may not, we cannot disregard the means by which this change has been effected—and among those means must be noticed with peculiar interest the progress of sunday schools, from whence have gone forth in society, individuals who adorn the Christian character, and not a few who have gone to the ends of the earth to spread far and wide the blessings they themselves received in sunday schools. During four months spent in America (on my return to England) I had there an opportunity of witnessing the zealous exertions of Christians in support of similar establishments; while in New York, I addressed the children of one sabbath school, in the course of which I described the former idolatrous condition of the Sandwich Islanders, and contrasted therewith their present readiness, yea, even eagerness, to receive religious instruction. I was much pleased to observe the interest which my hearers appeared to take in the recital, and still more so to learn on the following sabbath, that they had voluntarily contributed among themselves fourteen dollars to help forward the schools in the Sandwich Islands; and this offering of youthful benevolence was accompanied by two letters, written by a boy and a girl of the New York School, to the boys and female scholars of the Sandwich Islands. The beneficial effects of sunday school instruction are no where

more strikingly manifested than in those and the Society Islands, where among the indefatigable missionaries may be seen many, formerly teachers in London, and members of this Union—with them the sunday school spirit is not an inactive spirit, but a vital principle—they have established schools in all the Society Islands, and God has so blessed their labours, that from their former scholars have been chosen valuable native teachers, who nearly altogether conduct the schools. Often has my heart rejoiced to see, early on the sabbath morning, the little Islanders running to school at the sound of the iron suspended from a cocoa-nut tree, and struck by a stone, which told them the hour of instruction was come—often when the second summons from this substitute for a bell intimated that public worship was about to commence, have I heard their voices mingling in sweet melody to the Saviour's praise—then arranged to attend the several places of worship, with their clean and cheerful faces, their neat attire, made from the produce of the islands, each with a little basket in one hand, and in the other their books—when during the services I have observed them quiet in prayer—attentive to the discourse, and ready on their return to school to meet the questions of their teachers from the sermon just heard, with intelligent and appropriate answers, I have been unfeignedly thankful to God, and delighted with the influence of these nurseries for his church. Here also, in imitation of England, they hold their Sunday School Anniversaries—not long since the deputation from the Missionary society being in Huahine, more than 1200 adults, and 350 children were assembled on such an occasion—the scholars were examined, and indications of intellect were afforded which showed that not mind, but cultivation was required—they acquitted themselves most creditably, and evidenced their acquaintance with the principles of the Christian religion to the surprise and gratification of all present. Nor could their neat appearance escape observation. After whole chapters, portions of catechism, and various hymns had been recited, some books as rewards were distribu-

ted which added not a little to the interest of the occasion. Particularly in the instance of one scholar, a boy, who for his diligence and good conduct received the Gospel of St. Matthew bound in Morocco. From amidst the admiring multitude stepped forth this child, with beating heart and smiling face he reached forth his hand to take the book, put it into his bosom, and could scarcely return to his seat his little heart was so full of joy. It was a scene in which it was hard to tell whether children or parents shared most pleasure—but there was present one, a mother, in whose sad countenance was depicted the deepest grief, now suppressed by covering her face with a cloth, and wringing her hands amidst heavy sighing and sobbing, till overcome by the emotions of her soul, it burst forth in touching exclamations of “Oh, that God had sooner taken our hard hearts away!—Oh, that the light of his word had come sooner to these islands! then my poor, poor child had not been gone—she too might have been here to-day!” This woman once had a daughter, and had offered her as a sacrifice to the idols of the islands, previous to the Gospel being made known to them by the missionaries. On another occasion the several schools were assembled on the side of a mountain, many of the chiefs were present, each school had its banner, with an appropriate motto; the girls and boys sang alternately, and on being examined, gave great satisfaction to the natives, the teachers, and the missionaries. The schools in passing to and from the mountain were objects of pleasurable notice by the natives, who hanging over their cottage doors, and remembering at the moment their former times of idolatry, and contrasting it with the passing scene, were obliged to give utterance to their feelings in blessings on these schools, and those who formed them—“long be their peaceful reign—God be good to these little ones, and give us all grateful hearts.” Besides the active conductors of these schools, who were once our scholars, there are others who now zealously and usefully preach to the natives the Gospel of the blessed God. May the zeal

and the success of this Union,” in all its branches, and among all its members, be increased an hundred-fold; and may the blessings of instruction prevail among all nations, till the ends of the earth shall see the salvation of our God.

The Rev. S. Drew, made a few remarks, and was followed by the

Rev. C. S. Stewart, *American Missionary to the Sandwich Islands*. Though I cannot give more recent intelligence from America, of the beneficial effects of Sunday schools, and of Sunday School Unions than you have just heard from Mr. Ellis, yet, prior to his visit to that country, for several years I had the pleasure of observing their progress in the United States, particularly in New York. Here some years since, a fellow student began a small school, at first of 30 girls, and 50 boys, the girls being taught (from the difficulty of procuring female teachers) by young gentlemen. This city, in four years afterwards had 50 schools, within a circuit of five miles, and upwards of fifty ladies actively engaged in instructing nearly one thousand female scholars. Scarcely a village, still less a town, in that and the neighbouring States can be pointed out wherein are not found prosperous sabbath schools. Thus has America, for many years past successfully co-operated in this work of faith and labour of love, being urged thereto by the example of England, and in imitation of her Sunday School Union. With reference to the Sandwich Islands I would state, that only five years since there were no schools of any kind. At this time it gives me heartfelt satisfaction to report there are 10,000 children instructed in the various schools commenced within that period. At least half of these scholars can read intelligibly their own language, taught from a spelling book formed of easy sentences, containing some of the most striking passages from Holy Writ, a Catechism of eight pages in which the principal doctrines and precepts of the Christian Religion are explained, and a Hymn book comprising about 60 Hymns. The schools are capable of accommodating 100 or 150 children

each and are open for day, as well as sabbath instruction, as early as 7 o'clock in the morning. Nor can I refrain from declaring it as my opinion, that in no part of the globe can the happy and blessed effects of sabbath school instruction, appear more strikingly manifested than among the youthful natives of the Sandwich Islands.

Rev. Thaddeus Osgood.—Twelve years have elapsed, since in this room, I attended an anniversary of the Sunday School Union, from which animating meeting I carried a spark with me to Canada, where I have passed the subsequent period, excepting a few months spent in a tour through the northern states of America. I will first speak of Canada; there a Missionary, formerly a London Sunday School Teacher, assisted me to form the first Sunday School Union in Montreal, and from thence have sprung three Branch Unions established at York, Kingston, and Niagara. Upwards of \$4,000 have been expended in the last year for requisites, mostly purchased at your Union Depot, and the necessary resources have been considerably supplied by members of the Roman Catholic Church in Canada. Judges there patronised the schools, and the Roman Catholic Bishop of the Upper Province, received us on our visit most kindly; readily took our little tracts, and presented us with nine dollars in furtherance of our object. Sabbath schools for the poor were here thought some time since, a visionary project, and prejudice was powerful; but they have been tried, approved, and will, and must, receive universal support from the beneficial effects resulting from their establishment; so in this distant country we have many, who were formerly bitter adversaries, now associated with their warmest friends. Not two years ago I passed the northern frontier, with the design of forming sunday school unions in the northern states of America. I was gratified to find the schools in vigorous operation in the city of New York. It was my privilege to attend an assemblage of part of these schools, when 3000 children and many adults were collected in a place prepared for the oc-

casione; it was a sight not merely to interest the eye, but touchingly to affect the heart. Each school had its banner, with a scripture motto, as "Suffer little children," &c. "they who seek me early shall find me," &c. and the African schools had their's also, such as "Ethiopia shall stretch forth her hands unto God," &c. To have come with texts was needless, they were furnished me on every side. Never did a preacher speak under more pleasurable feelings, and never shall I forget the stimulus the scene imparted to my mind, to sanction and to forward the cause of sabbath schools. The flame of christian love burns vividly in America, and is evinced by her zealous regard for these institutions. I am shortly to return to Canada, where I trust I shall ever show I am concerned for their advancement. The spirit and pledge of this resolution I will there endeavour to adopt; facilities already afforded, encourage, yea, impel to perseverance. Many formerly the scholars of this union, now planted in Canada, have formed flourishing schools, and I had the pleasure just before I took ship for Europe, to assist in the organising of fifty sunday school committees; the cause is there espoused by the wealthy, nor does rank withhold her aid, and Catholics translate with their own hands elementary books for the use of the scholars. May instruction overspread the earth, and growing prosperity attend the efforts of the Sunday School Union.

Rev. Benjamin Kurtz of North America.—I cannot express my feelings at what I now behold; a perfect stranger, a few days ago I first placed foot on British ground. Though a resident of some thousand miles distant in the interior of America, yet I feel as if at home. I have a feeling, a strong feeling in common with you all in this great cause, knowing from daily experience, and actual observation, the utility of sabbath schools; knowing they have been equally blessed in our remote region, as well as in your more favoured land, knowing that we aim at the same point to teach our youth, to act well their part on this stage of life. I consider this union claims, and justly deserves the sanction, counte-

nance, and support of all the truly good and great of this enlightened land. As an American, I may say, that speaking the language of Britain—choosing her laws—adopting her customs—admiring her benevolent and religious institutions—which proclaim her glory abroad, America would imitate you so far as her means extend. Nor is this emulation a trifling task, it allows us no time to look about—to fold our arms or loiter in the way. When the plan of sabbath schools, this christian, this intellectual and moral system of improvement came to us from England, by report, we were prepared to put its influence, its reputed salutary influence to the test, and the result has greatly surpassed our most sanguine expectations. Even in the distant part of America, where I reside, sabbath schools are in the full tide of success. Thousands formerly passing the sabbath in ignorant or vicious indolence, now with cheerful feet hasten to these temples of instruction, to be made wise unto salvation. What gratitude does America owe England for this form of christian benevolence? the establishment and association of sabbath schools, this powerful engine for the suppression of vice, and the promotion of virtue! May England, so renowned for its beneficence, its literature, and its science, be long preserved in the enjoyment of the present peace! May England long sustain its high reputation, by sunday schools, and its thousand other benevolent institutions, and never may the hour come when her enemies shall say, “Thy glory is departed.” What gratitude is due to our most merciful God who hath perpetually smiled on sabbath schools, and whose blessing hath given them all their efficiency and success—Not unto us—not unto us, but unto thy name, O Lord, be all the glory.

The Rev. Mark Wilks.—In France, during the past year, considerable advancement has been made in the diffusion of religious knowledge, especially among the young—when first we went to that country, every thing was to be done—churches were to be built—ministers to be prepared—schools to be opened, and books

to be printed—by little and little, difficulties have been removed, and instead of being enfeebled by efforts already made on behalf of pure religion, new strength has been gained by those very efforts to devote in future exertion. Christian prudence would not justify the formation of sabbath schools among our earliest measures—but the time came when we might, nay, when we were impelled to do so—demands were so pressing on every side, that it hardly wanted an exercise of courage to commence the good work—it was merely stepping in at the door opened by providence—happy am I to state, that they now not only have been commenced, but flourish—and may they be fraught with blessings both to children and parents. A young lady, daughter of a protestant minister in the vicinity of the mountains of Valenciennes, resolved to attempt a sabbath school—her first step was to visit the protestant poor, and explain her object; upwards of 100 children on the following sunday applied for admission, which number was soon increased; they were instructed, and the attendant expenses defrayed for a considerable time by the pious founder, and a few other young ladies, influenced to assist through her example; circumstances removed her coadjutors, so that left alone, after consideration, she thus addressed the scholars—“My dear children, you know I love you all; you have often said you love your teacher, and that you find pleasure in your school—now show me that this is truth—one of the greatest pleasures of my life is to be among you, and to seek your welfare—but it is not in my power, singly, to pay for your books, and to bear the other charges of the school—now listen to my plan, and then prove to me how far you are sincere when you tell me you think it good to be at school—I propose you should work (as little silk manufacturers,) each day one hour later than you have hitherto done, and bring me the produce of this extra labour every sunday—thus will you create to yourselves a source of pleasure—promote your own industry, and your parents will neither be alarmed nor offended.”

This little community heartily adopted the proposed plan, and from this fund nine Bibles were almost immediately purchased, and distributed among the most diligent as rewards—from this fund has the school since been maintained; besides which it has contributed to the Bible and Tract Associations, formed in that department; the children assemble at seven, and remain till five on the sabbath, when they depart for their cottages among the mountains, and it is truly gratifying to the Christian teacher's mind, to observe the alacrity of the children, and the concurrence of the parents, to avail themselves of the advantages of instruction. Several flourishing sabbath schools have been formed, and are conducted by pious protestant ladies; the Countess and Baron ———, have one in their own house. Parents not only in many instances cease to be hostile, lest reading the scriptures should draw their offspring from the ancient religion, as they term papacy, have now, besides admitting the Bible to their own cottages, subscribed to the association, that others might have the holy book to read. Some time since, there came among these mountain cottagers a fortune-teller, who sought to subsist on their credulity; having, however, consulted some of our sabbath scholars, they were proof against her persuasions, her arts were exposed, and her craft was at an end, not through the interference of civil authority, or the infliction of penal suffering, but by christian kindness and the influence of the gospel, her heart, and her profession were changed, and now she reads for herself, and reads to others that sure word of prophecy whereunto we do well to take heed. Though the prospect be encouraging, still darkness, gross darkness, prevails—expect not too much from the labours in this vineyard, the poverty of the poor there is extreme—large families, and many of them taste not meat for weeks, yea, months together—their sunday treat, or choice comfort, is a jug of cider, placed on the table, the family all around, each member is allowed to dip therein a piece of bread. It is from self-denial in foregoing their

cider, salt, garlic, or even shoes, that they evince their attachment to the truth, and out of their penury contribute for its diffusion among the unenlightened of their own and other nations of the earth.

The Rev. Joseph Irons.—Most willingly would I thus testify my unqualified approbation to this meeting. In this metropolis, and throughout the empire of the sunday school union, no heart can more ardently desire the welfare of the rising generation, than that which now throbs with delight at the present animating scene—it is not for me, after we have heard such a report as has been read, to detail facts—it is not for me to discuss the importance of sunday school efforts, it is too late in the day—argument may well sleep—nor to explain the means by which their objects may be carried into effect, they are too generally known, and happily too well understood by the present meeting—one thing is left me, however, to attempt—to excite the zeal and stimulate the energy of those who are engaged in this work. I cannot express my feelings of pleasure on entering this room, while the assembled band of teachers were singing the hymn terminating each verse with “Crown him Lord of all.” Nor can I more suitably aim at impressing your minds, than by urging you to carry the spirit of this hymn with you to the work of sabbath school instruction—let it pervade every teacher's mind—let it characterise the efforts of each succeeding sabbath—let the unchanging, unceasing, and united purpose of this union, and all its members be to “Crown Immanuel Lord of all.” Is not this meeting convened to give glory to him who sitteth upon the throne, and to the lamb for ever—to put the diadem on his brow—and yield him the supreme affection of our souls? then will the zeal of this union, like the fire on the altar, burn night and day, and will never go out. In proportion as the grace of God expands the heart, so will it give life to active efforts in this work. Teachers, then, go forth and gladly instruct your children, with their little hearts, with their little hands, and with their little tongues,

to crown Jesus Lord of all. The name of this society, "Union," ensures the christian's support—I pray God to engrave it on my heart—it is truly gratifying to behold the union of British and American christians this morning—influenced by the same principles—bearing the same testimony to the beneficial operations of this society, and rendering the same homage to Jesus the mediator of the new covenant. Teachers, constantly aim, when surrounded by your children, familiarly to converse with them on religious subjects—the mercy of God—the love of Christ, &c. and your labour shall not be in vain in the Lord.

The Rev. James Upton.—My heart devoutly wishes great prosperity to the sunday school union—for many years it has had my willing, though feeble support, and I consider it an honour to have furthered in any measure its benevolent purposes—my simple object in rising on this occasion, is to urge my younger brethren in the ministry (after having myself occupied one pulpit for nearly forty years,) heartily to espouse, and constantly to co-operate with all their talents, and with all their influence in aid of this good cause; thanks be to God that I have children in the ministry, who sanction, and grandchildren, who are personally assisting the design of sabbath schools.

Rev. W. Loveless, of Madras.—Having in this country observed the happy results of sabbath schools, I went to India, prepared to expect, under the blessing of God, from the application of the same principles, the same beneficial consequences would succeed—I was, however, more than surprised to experience such frequent evidences of their utility—an exemplary native preacher, now laboriously employed, in making known the way of salvation, in the Tamul language, to numerous assemblies of his countrymen; was formerly one of our sabbath scholars—in short, their happy effects are so manifest, in that part of the east, where I have laboured, that it would

be alike impossible to detail the benefits there arising, from their influence, as it is to describe my gratification in beholding, in my native country, such an assembly of fellow helpers in this great work.—Christian friends, persevere, in dependence upon the Holy Spirit, and growing success will follow your prayers.

Rev. Charles Gilbert—I have had the happiness of observing in the country the progress of sabbath schools, and as a christian, and a minister, I do, and must, wish the union God speed; the effects of this society shall outlive both time and nature; from prayer meetings, where the children have attended, I have known much good to arise, as well as frequent cases of the scholars afterwards becoming consistent members of our christian church—cease not then your labours—time is short—your work is great—you, and your fellow labourers are mortals. Some in the past year have been summoned to their rest—"be ye therefore steadfast, immoveable," &c. &c.

The *Chairman* in acknowledging the thanks of the meeting, expressed regret at the absence of Mr. Butterworth, the President, who had so often, and so ably conducted the business of these anniversary meetings. I would just state one incident, and offer one suggestion before I close this meeting. On a visit in the country, I addressed the minister after public worship, with "Sir, I perceive you have no golden fringe to your pulpit." "What do you mean?" asked the minister. "Your congregation," I replied, "appears to be without the beautiful ornament of a sunday school." Very shortly after, an attempt was made,—50 children were immediately received, and it has continued in successful progress. The hint I would offer as a recommendation to this assembly of sabbath school teachers, to hold in their respective schools on next sabbath, an early prayer meeting, to invoke the influence of the Holy Spirit on sabbath schools, and for the christian church throughout the world.

AUXILIARY UNIONS,

Recognized July 11th, 1826.

Friendship, N. C. Sunday School, James Waugh, Esq. President; Rev. G. Shober, Treasurer; Peter Transu, Larkin Teny, M. Master, Benjamin Wagoman, and George W. Taylor, Managers; Mr. Peter Transu, Waughtown, near Salem, Stokes county, N. C. Secretary.

Toms River, N. J. Sunday School, Mrs. Williams, Secretary, Toms River, Monmouth county, N. J.

Chandlersville, Pa. Sunday School Society, John Rynalds, Treasurer; Thomas Crosley, Secretary, New Graden township, Chester county, Pa.

Greenwich, N. J. Sunday School Union, Leffeliel Haughawout, Esq. Treasurer; S. Kennedy, Secretary, Greenwich, N. J.

Springfield, Pa. Sabbath School Society, Israel Morgan, President; J. Kellogg, Treasurer; Henry Bushnell, Esq. P. M. Secretary, Springfield, Erie county, Pa.

Galway, N. Y. Sabbath School Society of the First Presbyterian church, Rev. Samuel Nott, Jr. President; Lyell Thompson, Secretary, Galway, N. Y.

MONEYS received by the Treasurer of the American Sunday School Union, from the 20th of June to the 20th of July.

MINISTERS MEMBERS FOR LIFE,

By the payment of thirty dollars and upwards.

Rev. WM. T. BRANTLY, pastor of the First Baptist church, Philadelphia, by the ladies of the First Baptist Church, \$30

Rev. JOHN L. DAGG, pastor of the Sansom St. Baptist Church, Philadelphia, by the ladies of the Sansom Street Baptist Church, 30

OTHER MEMBERS FOR LIFE.

Masklin Clark, 30

ANNUAL SUBSCRIBERS,

By the payment of three dollars and upwards.

William H. Richards,	2d year,	\$3
John Beaty,	- do.	3
H. L. Hodge, M. D.	- do.	3
D. Wolmer, Norristown, Pa.	do.	3
T. Winward,	- do.	3
William M. White,	do.	3
Joseph Henry,	- do.	3
Samuel Baird,	- do.	3
Mark Richards,	- do.	3
Jesse Sellers,	- do.	3
James Forten,	- do.	3
James Glentworth, Jr.	- do.	3
Julien Henry,	- do.	3
Wm. Milnor, Esq.	- do.	3
James Coulter,	- do.	3
Charles S. Jackson,	- do.	3
George Stewardson,	- do.	3
Elijah Dechert, Reading, Pa.	do.	3

DONATIONS.

David Weatherly,	5
Cash, from sundry individuals,	12

DONATIONS TO THE MISSIONARY FUND.

From a sunday school missionary returned out of a payment of \$50,	20
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From the following auxiliaries, being their initiatory fees.

Friendship, N. C. S. S.	\$3
Tom's River, N. J. S. S.	3
Chandlersville, Pa. S. S. S.	3
Greenwich, N. J. S. S. U.	3
Springfield, Pa. S. S. S.	3
Galway, N. Y. Pres. S. S. S.	3
Western S. S. U.	3

Collection at the Philadelphia Sunday School Concert of Prayer for July, of which 30 cents was from the children of school No. 76 and 85 cents from the children of another school,	10 50
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Rev. Jacob J. Schultz and Mrs. Maria Schultz, each 50 cts.	
John N. Schultz, Wm. G. Schultz, Jacob L. Schultz, and Maria L. Schultz, each 25 cents; two little girls 31 cents,	2 31

NUMERAL FRAME.

Page

